THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

No. 51. Vol. LVI. Monday, December 17, 1894. Price One Penny.

DISCOURSE BY ELDER JOHN NICHOLSON.

[CONCLUDED FROM PAGE 788.]

THERE are no men on the earth, other than those who possess this power and authority, who dare make this proclamation. Why? Because if they did, the spurious character of their claims would at once be discovered. How would this discovery be made? Because there is a promise attached to obedience to the message which they deliver. What is that promise? The promise is that if you do as we teach, you shall receive the gift of the Holy Ghost. Therefore, he who has not the power to lay hands upon his fellow creatures and say, "By the authority God has given me and in the name of Jesus Christ, receive ye the Holy Ghost," cannot impart the Holy Ghost. And if it is not imparted, then the claim of him who promises it is necessarily fraudulent.

The Gospel of Jesus Christ throughout is a system of promises, and, fortunately for us, it is not necessary in order to realize a part of them that we lay aside this mortal tenement of clay and pass into the beyond; for there are many of them that we can possess and enjoy now. One of these was defined by the Savior, when He said," "My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." This is the position assumed by the Latter-day Saints, because that witness is stamped upon the soul by the Holy Ghost. Hence, when the individual receives the promise of the Holy Ghost that is offered on the condition of obedience, he knows that the doctrine is not of man, but is of God, and that the church with which he has become identified is of divine origin. Here is a most specific and clearly defined test, and who need to be deceived in

relation to it? None whatever. Latter-day Saints, what a glorious blessing you enjoy in this regard. You have accepted and acted upon this principle, and when occasion requires you stand before men and women and say that you know that the doctrine you have received is not human, but divine.

There are many conditions connected with the true church that are equally plain. For instance, as has been intimated, the true Church of Christ is an organized body, constituted of officers and members. There are, as Paul defines it in his epistle to the Ephesians, apostles, prophets, evangelists, pastors, and teachers. Now it is fashionable throughout the world to say that apostles and prophets are no longer needed. They were necessary to establish the Church in its infancy, but there is no need of them now. It is all very well perhaps to state that things are not necessary because people do not have them, but the fact that these divinely inspired officers have no existence in the various churches abroad is no evidence of their not being needed. Why? Because the Apostle says that they were given "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith." Is it not necessary to have the work of the ministry performed? Is it not necessary for the body of Christ to be edified? Have the people all come to the unity of the faith? Certainly these divinely authorized and inspired officers are necessary. This condition of unity never was more conspicuous by its absence than at the present time in the world.

I have now given some idea of what are termed the first principles of the Gospel of Christ. There are other conditions that are clearly stated in the revelation, a portion of which I have read in your hearing, as being co-existent with the bringing forth of the light or the fulness of the everlasting Gospel in the latter days, which we declare has appeared. There were to be great disturbances among the hosts of men. Without going into details in regard to the war of elements that was to be conspicuous in these times, I will direct your attention to one brief statement in this connection—that "the whole earth shall be in commotion." Are there commotions among men now? The answer comes without any particular reasoning being required. Let an intelligent, thinking person look abroad in this and other nations and he will see that this commotion has already begun, and that there are conditions existing in this age in that regard that have never been heretofore paralleled.

We do not require to go outside of our own nation for a reply to this question. There is a condition of dissatisfaction and unrest among the populace that is most remarkable. There is—and there is no use of people shutting their eyes to the fact—in this nation to-day a revolution in its incipient stages, and if it continues to grow in intensity and in extent, it follows that its maturity shall come, as sure as the sun rises in the east and sets in the west; for all conditions in the affairs of human beings bring forth of their kind; and all things that are human, whether they be societies or organized nations, are mortal and have an end. Nations and communities, like individuals, have their birth, their infancy, their

manhood and the culmination of their perfection, and after the culminating point is reached there is a descent the other way. But there is a promise for our nation, that it shall be perpetuated—a promise that is very gratifying, but, of course, all nations without exception shall eventually be succeeded by the rule and the supervision of the kingdom of our Father and our God. There is an ordeal, however, that confronts the nation in which we live. The Prophet Joseph Smith predicted it, and pointed to the outcome of it. That there is a time of gloom, difficulty, and perplexity becomes apparent to all people of this nation that take the trouble to examine this important topic, and the Prophet in his day spoke of it as definitely as he pointed to the civil war twenty-nine years before the conflict burst upon the country. He said that beginning at the rebellion of South Carolina, the Southern States would be divided against the Northern States, and that war should break out between them. So has he predicted a time when this nation shall be confronted by another difficult problem that will require greater power and wisdom to solve than the other.

The Prophet said that this would be the result of trampling under foot the palladium of the liberties of the people of this country—the Constitution of the United States—which, according to the faith of the Saints, was an inspired instrument. Is it not patent that there is growing in this country a spirit to ignore the Constitution and the laws that are made comformable thereto? I say that it is, and you know that it is, and that this national tendency is exhibited among large masses of the people, rich and poor. Now when the Constitution is ignored, there is no recognized standard to preserve the social fabric intact, and anarchy takes the place of social order. The Prophet said that this time would come—a time of peril, of bloodshed, and of woe; and that it would be the high destiny of the Latter-day Saints in that time, when everything connected with national order would appear to be on the point of vanishing forever, to raise the standard of liberty and call to their aid the upright, the honest, and the patriotic of the whole country to rally around it, and re-organize the government on the basis of the noble and exalted principles of the Constitution. And as the condition seems to be approaching when such a rescue will be called for, we have reason still to believe that the occasion will be filled and that this position will be taken by the Elders of the Church.

But this spirit of disorder, this spirit which runs toward national disorganization, is spreading, and all the nations of the world are affected by it. In some countries it takes the most terrible forms. Anarchistic crimes are common now in many nations, and discontent and commotion are everywhere. Why? Because Christ said that this would be one of the signs of His approach, that "the whole earth shall be in a commotion, and men's hearts shall fail them."

However, Christ will not come in His power and glory before another part of this revelation shall be fulfilled, and when the prayer that was offered up in the song that was sung at the opening of these services shall be answered:

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray.

In that which I have read, Christ says that a remnant shall be scattered among all nations at the time of the destruction of Jerusalem, but that they shall be gathered again. When? When the times of the Gentiles shall be fulfilled. When will that be? I presume not long hence; for the times of the Gentiles came in when the light broke forth in this dispensation, when this Gospel of the kingdom was restored from Heaven and a church established by the command of God through the great prophet of the nineteenth century, Joseph Smith. And when shall those times be fulfilled? It will be, according to the law of divine economy, when the Gentiles make it completely manifest that they reject the message of the everlasting Gospel which has been proclaimed now for upwards of sixty-four years. For this revelation says that in that generation in which the light should break forth the times of the Gentiles should be fulfilled. The Gospel in this age is first to the Gentile and then to the Jew. As is said in holy writ, the first shall be last and the last shall be first. When the times of the Gentiles shall be fulfilled, the servants of God will withdraw from the Gentile nations, for among them there will no longer be a fruitful field in which to labor, and they will turn to the house of Israel. Then the Jews will gather to their own land, and will rebuild Jerusalem; and in a time of extremity Christ, their Shiloh, will appear to save them from being annihilated by their enemies. He will come, as He has stated, in the clouds of Heaven, accompanied by the heavenly hosts, and He says, "Blessed are ye if ye have slept in peace, for then shall ye come unto me." Simultaneously with the coming of Christ in power and glory, the dead who have died in the Lord shall be brought forth from their tombs, and their bodies purified and immortalized, shall be again united with their spirits, and they shall be Christ's at His coming. The Saints who live and are faithful shall undergo a partial change and shall be caught up also to mingle with the glorious throng.

My brethren and sisters and friends, this is no chimera, from our standpoint, at least. These are truths that have come to us by the voice of revelation from on high. And before resuming my seat I will take occasion to say, not in boasting, but in humility, that your humble servant has realized the promise that Christ gave to His ancient disciples. Having taken the steps that are involved in the gaining of this, I say now that I have received a witness for myself that the doctrine is of God, and that Christ shall come and stand upon the earth, and the faithful who are His shall see His face and hear His voice, and know that it is their Redeemer and their God. I testify that Joseph Smith was raised up by divine power to organize the Church of Christ anew, and authorized and empowered to officiate in all the ordinances pertaining to life and salvation, and to confer the same authority that he had received upon others, that through them the labor of salvation might be perpetuated and extended among the children of men.

May God grant that we Latter-day Saints may always cherish the testimony of Jesus, which is the spirit of prophecy, and continue to look for the coming of the Son of Man; for He says here that he who shall look for me "shall see me in the clouds of heaven, clothed with power and glory." May God help us always to sustain the right, to sustain the institutions of our country, that are the noblest human institutions of government that were ever established. May this be our position, without let or hindrance, from this time henceforth, is my prayer, through Jesus Christ. Amen.

FROM VARIOUS MISSIONARY FIELDS.

ELDER JAMES T. LOVETT writes from Sheffield under date of December 2, 1894, as follows: "A manifestations of the power of God has been made visible here in behalf of a daughter of Brother Jessup. She was stricken down on November 9, 1894, with typhoid fever. The girl lives with her parents a distance of eight miles from Sheffield. Every other Sunday my companion Brother Price and I hold meetings in Chesterfield, but on the Sunday following the 9th I had to be alone in that place. I felt that I ought to go back to Sheffield, but did not do so until Monday. When I returned to Sheffield I was told that Brother Price had wanted me soon after starting away on Saturday, and I concluded that this what had been troubling me. Still I was not contented, and therefore made it a matter of prayer. While writing in my journal a voice said very plainly to me 'Go to Brother Jessup's.' I obeyed it at once and Sister Bailey with whom we are living wanted to know if something wrong had happened, that I was leaving so suddenly. On arriving at Brother Jessup's house I found that his daughter had been very sick for five or six days. A doctor had been called in and he came while I was praying for the girl. I afterward anointed her according to the order of the Priesthood and all the fever and pain left her immediately. She was very weak but began to grow stronger from that moment. The doctor is at a loss to know what brought about such a sudden change for the better. The neighbors also are much surprised, as they were afraid of the disease. I thank God that we have found such favor in His sight. This is another testimony in addition to those I have received, that He answers the prayers of His servants in behalf of the sick."

Elder George F. Wright sends the following from Oakworth, England, under date of December 5, 1894: "While reading a book entitled 'Westward by Rail,' written by W. T. Rae, and published in England in 1871, I discovered the literal fulfillment of a prophecy uttered by the Prophet Joseph Smith, which I copy verbatim. 'The law proved to the Prophet not a protection, but a snare. Again and again he was imprisoned on paltry pretexts, but his persecutors would not believe in his innocence even when repeatedly proclaimed by a Court of Justice. The prison in which he was last immured pending the progress of another trial was broken open by armed men and he was foully slain in cold blood.' The prophecy in question is found in the Doctrine and Covenants page 487, in the following language: 'I have a conscience void of offence towards

God and towards all men. I shall die innocent, and it shall yet be said of me—He was murdered in cold blood.' The book containing the fulfillment of the prophecy was written by a non-Mormon; and while he has attempted to give an authentic account of our people and country, he has exaggerated many things, and given misleading statements, clearly showing that he is not a friend to the Latter-day Saints."

Elder Thorarinn Bjarnason writing from Skeptafellssysle, Iceland, under date of November 7, 1894, says: "I am on my way to the eastern part of the country, being at present about one hundred and fifty miles from Reykjavik, but have not yet decided how long I shall remain in that district. Travelers have given me to understand that some of the people are anxious to see me as an old acquaintance. I find many glad to meet me on that account, but they are not generally wishing to listen to the Gospel. Though the people here are very slow in accepting our doctrines, yet I hope to lay a foundation for the future building up of the work of God among them. I have borne my testimony of the Gospel in numerous places, and I have been kindly received nearly everywhere, as the people are very hospitable. Many people with whom I stayed desired me to call on them again when I return. I am traveling on foot, except when I have a guide to take me across rivers and through unknown places. Once in crossing a large river on a ferry boat, we became fast in an icefloe which threatened to drive us into the sea. The breakers were very dangerous, and would certainly have upset the boat if we had been taken a little further out. We barely escaped by throwing a rope to those people who were standing on the shore who caught it and kept us from going farther. Although it appeared a narrow escape from drowning, I was not the least bit afraid; during the time of greatest danger the reflection came to my mind that I had been called on a mission, and I felt assured that I should not die before it was accomplished. My health is good and I feel well in spirit; I hope the Lord will assist me to do something beneficial to His children in this land."

FACTS AND EVENTS.

A singular fact about the lofty mountain peaks of Colorado is that while there is none, so far as known, 15,000 feet high, there are about twenty between 14,000 and 15,000 feet high.

The grizzly bears of the California mountains have been believed to be the most ferocious beasts in America, but late travellers say the grizzlies of Alaska are even fiercer.

While a theatrical company was performing before an audience of school children in Belfast, a mischievous boy turned the gas off. The children left in darkness became panic-stricken and in the rush made for the outside of the building, five of their number were suffocated.

Reports have been received from Marshal Yamagata at Hiroshima stating that some further fighting has taken place in Manchuria between small Japanese detachments and the enemy. A Red Cross steamer sent to Port Arthur with the view of providing medical treatment to the Chinese wounded was not allowed to go alongside the quay, the Japanese stating that no outside assistance was needed.

The greatest wheat region in the world is the valley of the Red River of the North which lies partly in the United States and partly in Canada, though the United States has the lion's share. The soil is perfectly black and the yield of wheat of the very highest grade is enormous.

Through the fact that the clock in one of the city schoolrooms at Butte, Mont., indicated the wrong time, about fifty children were dismissed ten minutes ahead of the usual time. Five minutes later. during a severe windstorm, a big brick smokestack fell and crushed through the roof and into the room just vacated. The furniture was wrecked, and the teacher, who was just leaving the room, sustained slight injuries.

Chicago is now larger than Rome ever was, if Gibbon who estimated the population of Rome at 1,200,000 in its palmiest days, was correct. New York, if the present plans of consolidation are carried out, will be nearly three times as large as Rome at its greatest size. The United States, with 70,000,000, has more than half as many people as the Roman Empire, the greatest state of antiquity, which had 120,000,000 in its best days. The Roman Empire then had an area of about 2,000,000 square miles, or only a little over half the extent of the United States.

The "British Medical Journal" anounces that Doctor Klein, F. R. S., has been successful in preparing a considerable quantity of diphtheria antitoxin serum, which has been proved to be of very considerable strength and quality. He has already offered supplies to fifteen metropolitan hospitals and has placed a considerable quantity in the hands of the editor of the "British Medical Journal" for distribution to provincial hospitals. The supply will not be available for private practitioners at present, and it is particularly desired that it may be only used in cases in which the diagnosis of diphtheria is confirmed by bacteriological examination.

The late massacre of Christians in Armenia by the Turks is described as one of the most barbarous incidents of modern times. Some papers have gone so far in their denunciation of the outrage as to suggest that Turkey be de-nationalized if she cannot afford better protection than she has done in this case. An Armenian paper published at Tiflis gives some further details respecting the outrages in the district of Sasun. The Paris *Temps* says importance must be attached to the solemn declaration on the subject of the outrages published on Wednesday by the *Times*. It is announced from Constantinople that an arrangement has been made between the Porte and the *locum tenens* of the Armenian Patriarchate for the convocation of the Armenian National Assembly to elect a new Patriarch in the place of Mgr. Achikian. The Russian force in the Caucasus is to be immediately reinforced to the extent of nearly 20,000 men. The measure is believed to be due to the unsettled state of Turkish Armenia.

We think that not more than one person out of a score could tell correctly, off-hand, in what way the hour four is represented on a watch or clock-dial. Most people, without looking, would say IV, instead of IIII. And why should it not be IV? Well, here is the story. The first clock which kept anything like accurate time was constructed by a certain Henry Vick, in 1370. It was made to the order of Charles V. of France, who was called "The Wise." Wise he certainly was in some respects, but he did not know everything, though he liked to pretend that he did. When Vick brought him his clock, he looked closely at its movements for some time. "Yes, it works very well," he said at length, "but you have got the figures on the dial wrong." "Surely not, your Majesty," said Vick. "Yes, that four should be four ones." "You are wrong, your Majesty." "I am never wrong," thundered the king. "Take it away and correct the mistake." Vick did as commanded, and so to this day we have IIII, when we should really have IV. It is not generally known that watches can be used as compasses, yet such is the case. Point the hour hand to the sun, and the south is exactly half-way between the hour and the figure XII on the watch. For instance, supposing that it is four o'clock. Point the hand indicating four to the sun and II on the watch is exactly south. Suppose that it is eight o'clock: point the hand indicating eight to the sun, and the figure X on the watch is due south.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 17, 1894.

GOSPEL PROGRESSION.

In mingling with people of the world the Elders of the Church of Jesus Christ of Latter-day Saints are very forcibly struck by the contrast between the ideas now advanced concerning the plan of salvation and those preached by the Apostles of Christ. There is no claim among the different sects that the Gospel which they teach is accompanied with all the gifts and powers of which we read in the New Testament; on the contrary the people both clergy and laity deny that the blessings enjoyed by the former-day Saints are now upon the earth. They say that since the civilized nations accepted Christianity the necessity for all extraordinary manifestations in the church has ceased; these were given in early days for the establishment of the Savior's doctrines among heathen nations, but they are now done away.

We believe that the Gospel has always been "the power of God unto salvation," and that it will continue to be so forever; but we know that not all its principles have been revealed in every generation. The prophets before Jesus received communications from God, but still Jesus taught His disciples many truths which were not given to the world by the Prophets and writers of the Old Testament. The Apostles after the crucifixion gave commandments unto the church and taught doctrines of which there is no mention in the four Gospels.

All Christians admit that Jesus Himself had a perfect understanding of the Gospel; but from the statement found in St. John xvi, we know that His disciples were not at first prepared to receive a full knowledge of it: "I have yet many things to say unto you, but ye cannot bear them now." The Saints in general did not have all the higher laws of the Gospel taught to them as soon as they were baptized. Paul says: "I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither are ye yet able." 1 Cor. iii: 2. There was to be a gradual development of the spiritual man, so that the advanced principles of the Gospel could be intelligently accepted.

When one truth is received, its nature is to prepare the mind for other and greater truths. Men do not dispute this with regard to the sciences and arts of the day; after a principle is learned others naturally follow it. It is imperative, however, that the fundamental laws of all these sciences and arts be thoroughly understood before any permanent progress can be made; but that once accomplished there is no limit to advancement. This being the case with worldly learning is it not reasonable to conclude

that men will continue to learn of the things pertaining to the Gospel? Why should the fountain of eternal truth cease to flow? The Savior promised His disciples that the Comforter which is the Holy Ghost should teach them and bring to their remembrance all things that He had said unto them. St. John tells us that if an account of all which Jesus did should be written, the world itself could hardly contain the books. Therefore many things which He did are not known to the world, and we can not possibly find them out from the records which we have in our possession.

God's work is eternally going forward. The church established by the Savior and built up through the labors of His Apostles and ministers would have regenerated the human family and purified the earth long ago, had it been accepted in its primitive purity. Instead of diminishing in power it would have increased; and this would have been the case but for the great apostasy, in which its principles were replaced by man-made doctrines, until it could no longer be recognized as the church of God.

Men at first had the right to receive revelation for the church on all subjects pertaining to the welfare of the people; there was no reason why this right should be taken away, so long as men lived properly. In a few generations however there was so much contention for power that the body of the church divided, and no one could lawfully speak in the name of the Lord. This condition has continued so long that the world thinks it must be right, and says therefore that we have no need of any more inspired men. The statement which Jesus made is sufficient to show that the power was not only to continue, but to increase among the believers: "He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father."

Of all departments of knowledge, modern theology is the only one which openly concedes its own inferiority to that which men taught in former ages. We discard many of the scientific theories of the Greeks and Romans because the world has found that they were not correct; but that can not be given as the reason for rejecting the principles of the Gospel. All the reason for refusing to believe that the same things can be accomplished through faith now as could be done two thousand years ago is that they are not now accomplished, and the conclusion is drawn that those things are no longer needed. Is this condition not a proof that something is radically wrong?

The Latter-day Saints are taught that greater things will be revealed in our day than have been given to any former age. They read of the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," Acts iii: 21. This restoration could not take place without revelation from Heaven; for none disputes the fact that many principles once upon the earth are not now taught by the ministers of religion. Jeremiah tells us that the wonderful events which are yet to happen in bringing back the lost tribes of Israel will eclipse in grandeur all those splendid miracles that are related in connection with the deliverance of ancient Israel from the power of Pharoah.

How could these things all come to pass among people who will not accept what is plainly written, and obey the first principles of the Gospel?

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God," is an article of our faith, for advocating which we have been accused of blasphemy. Our belief is based on the promises contained in the Bible, and it teaches us to learn the truths revealed to Moses and also those given to every other prophet: but there is no intimation that when God had His servants upon the earth He would cease to communicate His will to them. We not only read of the manifestation of God's power; we witness it ourselves. Our wish is to "go on unto perfection" which we are assured can be done by full obedience to the Gospel. A man possessed of the Holy Ghost cannot rest contented in doing nothing; he must learn "line upon line; precept upon precept; here a little and there a little:" gaining knowledge by experience and inspiration.

"Mormonism" is progressive not because the Gospel which it claims to be is more perfect than that which was upon the earth anciently, but because it looks at all times for new light from God; the teachings in the Bible can be understood only by this light from on high. The church has grown on that principle. There has been advancement from the moment of its inception to the present, and this will continue until, all will be brought to see its beauty. It harmonizes with "the faith which was once delivered to the saints;" and that harmony reveals the divinity within it. It is the kingdom which the God of Heaven was to set up, "whose kingdom is an everlasting kingdom." There is no standing still with the Gospel, for it is destined to overturn all false systems, and this can be done only on the principle of eternal progression. A. L. B.

UNDER the heading "Genealogical Society" the *Deseret News* of November 21, says: "A movement that is fraught with deep interest to the majority of the people of Utah received official place on the public records in Salt Lake County to-day, in the filing of the articles of incorporation of the Genealogical Society of Utah. The articles of incorporation set forth that the objects of the association are 'benevolent, educational and religious, and not for pecuniary profit; benevolent in collecting, compiling, establishing and maintaining a genealogical library for the use and benefit of its members and others; educational in disseminating information regarding genealogical matters; religious in acquiring records of deceased persons in connection with ordinances of the religion of our Lord and Savior Jesus Christ, as that religion is understood in the doctrines and discipline of the Church of Jesus Christ of Latter day Saints and set forth in the revelations of God.' The governing power of the society is vested in a board of seven directors, which include the officers. This board is constituted as follows: Franklin D. Richards president; John Nicholson vice-president; James H. Anderson secretary; A. M. Musser treasurer; John Jaques librarian; Andrew Jensen, and George Reynolds. The names of the incorporators, who are residents of Salt Lake City, are given as follows:

Wilford Woodruff, George Q. Cannon, Joseph F. Smith, John Nicholson, James H. Anderson, Amos Milton Musser, Lorenzo Snow, Franklin D. Richards, James Benjamin Walkly, Abraham H. Cannon, George Reynolds, John Jaques and Duncan M. McAllister. All members of the Church of Jesus Christ of Latter-day Saints, in good standing, are eligible to membership in the society. The officers are to be elected biennially, and the principal place of business is to be at Salt Lake City."

VIVID FACTS FROM HISTORY.

ARMENIA, where the shocking and wholesale massacre of Christians by Turks or Kurds has occurred, is a country of Western Asia. One thousand five hundred years ago it was a great kingdom, peopled by a warlike race, and some of its kings and generals rank among the heroes of antiquity. For several centuries it was the barrier between the Byzantine or Eastern Empire of Rome and the Persians and warlike tribes of Central Asia. But at last the Byzantines themselves destroyed the Armenian kingdom and thereby hastened their own ruin at the hands of the the Turks, who, having no intermediate foe, could march directly on Constantinople and its territory. Thus we see how the guilt of a nation is often its own punishment, as was the case with the Byzantines. Armenia has been divided among Russia, Turkey and Persia, but it is of the Turkish part that we hear most, on account of the constant troubles there between the rulers and the ruled.

The Turks, who are such a constant trouble in Europe, and whose empire is decaying, are Asiatics by race. They have never become a real European nation. They have merely had an armed camp there and have been greatly outnumbered always by the subject races. Though they have been there 500 years, they are to this day strangers in Europe. Constantinople, which they have had 400 years, was for 1,100 years a Christian city, the capital of the Eastern Empire of Rome, and was for 1,000 years the greatest and most civilized city in the world. All the learning of the ancients, the books of the great Latin and Greek writers, were preserved there. Only quarrels among the nations of Western Europe let the Turks capture it, and many great and good men wept when they heard the news. All this happened just 39 years before Columbus discovered America, and in the great rush after gold and silver and territory in the new world the Europeans forgot to drive the Turks back into Asia until they were too strong to be driven.

The Turkish Sultan who captured Constantinople was Mahomet II. He brought up an army of 400,000 men. Constantine the last Emperor of the Romans, could raise but a few thousand soldiers in the city and a few hundred gallant Venetians came to help him. Constantine was not such an able man, but he was a good man and a hero. He could have escaped from the city to Western Europe, and many urged him to go, but he said: "No; I will stay and fight to the last for my people." And he did. When the Turks with their overwhelming numbers broke into the city in the

night he fought to the last with a little band of friends, and his body was found the next day under a heap of the dead.

The name of the first Turk to mount the walls of Constantinople in the final and successful assault has been preserved. It was Hassan Oglou, a gigantic janizary. He climbed up a ladder to the top of the wall. The Christians knocked him off, but while they were doing it other Turks came crowding after and entered. Hassan Oglou was not killed, and helped in the final slaughter.

The fall of Constantinople was one of the saddest tragedies in history, for it was the conquest of civilization by the irreclaimable barbarian. The city was sacked and many of the inhabitants were sold into slavery. Remember, too, that these people were in many respects the most highly civilized in the world. St. Sophia, the grand church of Constantinople, was turned into a Mahometan mosque, and is such this day. The magnificent buildings erected by the Byzantine Emperors were suffered to go to decay, and Constantinople, so long the first city of the world, is now the most dilapidated capital in Europe.—*The World.*

FULL SALVATION.

If there is one topic more inspiring than another, or one necessity, or one labor, it is that of being engaged in personal or in general salvation. The word is hackneyed, the conception limited, and work is often wasted; yet withal there is always a freshness and crispness about the subject, when wisely and broadly handled, which commands attention, leads to action and always sees some results.

The salvation needed for men as for communities is varied, depending on circumstances and conditions. The highest good of one time is valueless at another; the need of one day is satisfied to repletion with the setting sun of the next; and the moral tone, the social tone, the political and religious tone, is warm, cultivated, progressive, or downward and retrograde, just as good or evil may be presented or prevail from time to time, for intelligence or ignorance may preside, and "the worse may appear to be made the better reason."

The pioneer history of Utah tells when the salvation of bread was more to be desired than anything else. Afterward, shelter was most important; then clothing, then labour, then guns, then finance, then schools, then politics, then religion. All the time these phases of need required special intelligence for each, for as the revealer said, " no man can achieve salvation in ignorance."

Labor to be salvatory must be productive or creative; Indians must be conciliated or subdued; laws of finance must be investigated and obeyed; schools imply books, teachers, and receptivity; politics means order and government, and religion must be the lifeblood of the vigorous, healthy man, as of the best community. The modern method of salvation gives a tract to the hungry, offers religion to the man out of work; rouses the voter to change parties when the fires of the factory or foundry are put out: and government goes on collecting taxes and increasing indebtedness,

fearing that inquiry into sad and general distress would imply paternal interest to the masses, which is assumed to be contrary to the genius of the most suggestive and illimitable, the most elastic of constitutions on the face of the earth, or it is nothing.

You could hardly persuade men fleeing from Missouri and Illnois that this was a land where equal rights prevailed, and the preservation of life was the duty of the state! You could not make men whose lands were confiscated and the homes thereon razed, believe that government could not protect the buyer or guarantee title to its domain after receiving the hard money of the settler! You could hardly credit that in a liberal country, (?) from one hundred to two hundred thousand people should be denied self-rule and statehoood for twenty-five years, when the plutocrats have admitted others without a tithe of the number or stability, or the good qualities of Utonians. You would not expect that fifteen hundred men could be immured in prison for conscience' sake, from months to years, with the consequential suffering of such penalty, when the fundamental law said that "Congress shall pass no law in regard to an establishment of religion, or *prevent the free exercise thereof!*"

In all these cases "asking for bread there was given a stone;" asking for salvation there was denial and death; asking for liberty, and the manacles were shortened and riveted more infamously than heretofore and those who heroically suffered in silence were insolently taunted with the libel, that silence meant acquiescence as to the justice and the penalty in every case. It seems, too, as if in all history, whenever oppression has reached its limits or a savior was needed, there was either one provided, or an inspirational wave effected the masses, or both were combined to secure the deliverance. Israel might have remained in Egypt had they been treated fairly, or been unable to extricate themselves but for Moses; Europe needed a Napoleon, England a Cromwell, America a Washington; and when half the world needed deliverance from cannibalism, superstition and its fearful rites, the mother country was inspired to exploration, to commerce, to exchange; and while she subdued finally by force of arms and trade genius, the world has been the richer and the better for it—her work was needed in the preparatory program of the pregnant latter days.

When the times were ripe by reason of the labours of Luther and Wesley and a host of others, Joseph Smith burst upon Christendom as the herald of a new and grander evangel. Sectarianism under the asserted right of private judgment had multiplied beyond precedent, for sheer lack of an authoritative word, that word which he was privileged, appointed, and foreordained to bring. He gathered the nucleus and for enlargement his associates became propagandists. Yet probably his and their labors would have been futile, had not there been an overflow of inspirational energy which in thousands of honest souls made them look for a deliverer and such a salvation as they were led to seek. President Woodruff's experience in religious England was but testimony to the word of the Lord in the far-off goodly land of promise. Nor probably can the auxiliary gathering of the forces of all nations here for "the great battle of Armageddon" be understood save from the standpoint of spirit force.

Of all cities of modern times or as part of a free government, has there ever been known the fundamental corruption as revealed by the Lexow investigation in New York? The incubus of political organization, and the tyranny of ward heelers and local bosses was well known; but until the better elements of society were transfused with the spirit of salvation, the defences of the enemy seemed impregnable. But in the hour of need the armies of right began to move, and upon the shoulders of a few incorruptible business men the mantle of power has fallen. There is salvation in the very air, and such successful business men as "John Claflin, Wm. L. Strong, Cornelius N. Bliss and Charles Stewart Smith" are the heralds of a dispensation in which probity and intelligence will most assuredly rule in that mammoth representative city.

On a small scale, this manifestation of the supply of need in this Territory has been abundantly seen. When President Kimball prophesied in the days of extremity that clothing would be sold in this city cheaper than in the East, it was done. When an armed force was coming here with boasting words of extermination, spoliation and division, President Young advised the people to move south. A few suffered, but there was salvation in the move. When the railroad was on the way here and these valleys were looked upon as desirable for pirates, land sharks and speculators, the word was, "Combine to do your own business;" and in a little while Z. C. M. I. and local organization was made the basis of financial salvation. When water was needed for a rapid increase of colonization, the water came. When increased farms and stock needed feed, lucern was the savior—first brought to Utah by the writer, *en passant.* When fuel was hard to get, coal was discovered. When gathering increased and greater supplies were in demand, the overland railroad did that which loaded wagons never could have done, and its creation voiced in fact the petition to Congress of the Pioneers.

Many a ram has been caught in the thicket when this "mountain Isaac" was bound and laid upon the altar. But then expatriation did not witness the sacrifice; nor did the calling of the Battalion, nor the introduction of the railroad, nor the denial of statehood, nor the missionary zeal of assumed superiority, nor did political chicanery or division on party lines. Father Abraham has always released his son—he has been unbound and led from the mount of sacrifice to the teeming valley of peace and plenty. If the annulling of charters, confiscation, imprisonment, misrepresentation and usurpation of power has not exasperated into resistance, if "in patience the Saints have possessed their souls," if cloud after cloud and storm after storm by virtue of faith and blessing have left the Church unscathed, "Divinity hath surely shaped its ends."

Temporally Utah was never richer or happier than to-day. There is no cry for bread, at least; and if exchange were facilitated a little more, there need be none for clothing; and the few who find it difficult to pay old indebtedness or present taxes are learning that there is salvation in economy and restraint, and that hope perchance may soar with undue wing at times. The salvation which comes of home-industries and manufactures should now claim the attention of every patriot and every man

of influence. Every man who wants to help save Israel and bring again Zion, should be led in spirit to plan, conceive, advise, foster, sustain and establish that which will remunerate every waiting laborer; not only the sons and daughters of the settled, so to speak, but to take care of the new comer—those gathered by the sacrifices of missionary effort, that they may not faint by the way, and that there may be no poor in all our borders.—*Deseret News.*

UTAH NEWS.

(Summarized from Territorial papers.)

General Lew Wallace the famous author of "Ben-Hur" lectured lately in the Salt Lake Theatre on "Oriental Customs."

William English while driving a delivery wagon across the railroad track at Ogden was thrown from the vehicle by an engine striking it. He was so badly injured that he died a few hours afterwards.

Two men were painting the outside of W. S. McCormick's house in Salt Lake City, when the plank scaffolding gave way. The men fell with such force that one of them has since died, and the other is not expected to recover.

A Hutchison, Kansas, dispatch says: The second annual convention of the State Irrigation Association convened here to-day. George Q. Cannon, one of the Presidents of the Mormon Church, Utah, was elected chairman for to-day's session.

A healthy educational rivalry seems to have sprung up between the different institutions of learning in the Territory, which is manifesting itself through various publications. Articles from teachers and students are given to the public and form an interesting portion of the reading matter in the papers.

It was rumored at Washington that the Ute Indians of Colorado were threatening another invasion of Utah. Last year the Colorado congressmen attempted to have these Indians moved from that state into Utah but they did not succeed. There are reports that on account of this failure Colorado parties are inciting the Indians to take the war path.

The Z. C. M. I. shoe-factory recently began with the raw material for a pair of shoes, took it through all the necessary processes, and turned out the shoes complete and polished in one hour. Many other pairs were worked upon in the same time, but this one was especially watched, for the purpose of testing how long it requires to transform a shapeless piece of leather into elegant footwear.

Two returning Elders from the Samoan Islands landed in San Francisco having in their charge a boy aged eleven and a girl aged eight, who had been entrusted by their parents to the missionaries for the purpose of giving them an education in the Utah schools. Customhouse officers detained the children for several days alleging that they had been unlawfully taken from their parents, and threatening to return them to Samoa. A thorough investigation satisfied the officers that everything was all right, and the children were allowed to proceed on their journey to Salt Lake City.

It will be remembered that Elder Walter H. Barton, of Kaysville, died while on a mission in the Southern States. His remains were brought home, and his family have had made a beautiful monument to be placed at his grave. The memorial stone is in the form of an altar, draped, and surmounted by an open book. On one page is the inscription: "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it. Mark viii: 35." The monument is a handsome piece of work. It is of a solid block of marble, and in design, workmanship and artistic effect is very creditable.